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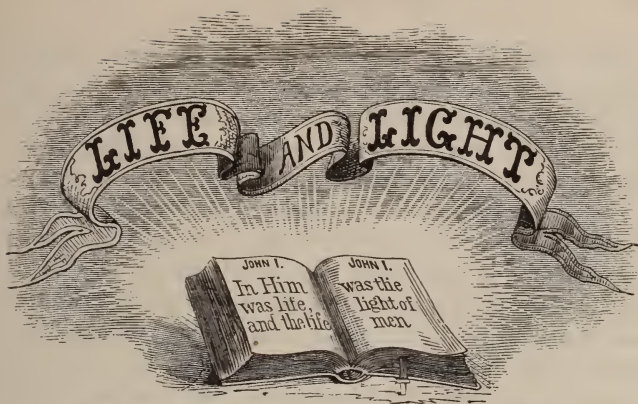
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FOR WOMAN.

VOL. IV.

FEBRUARY, 1874.

No. 2.

TURKEY.

A TOUR IN THE MOUNTAINS.

BY MISS M. A. PROCTOR OF AINTAB.

ON the 10th of July, a week after the close of our school, Mariam Varzhohee and myself started for a month's tour in the mountains west of Aintab. Our object was fourfold,—to examine the various schools, and secure girls for the next term of our boarding-school; to obtain signers to a pledge against the use of tobacco; to look after the work among the women in all the villages; and to labor directly for the conversion of the young.

We went somewhat out of our way to visit first the town of Killis, thirty-six miles south of Aintab. Here three of our graduates were at work,—one as the wife of Pastor Giragos, and two as teachers. We noticed with pleasure a new schoolhouse for the boys, which the people had

recently finished; also the signs of healthy growth manifested in the interesting Friday evening prayer-meeting, and in the unusually large congregation on the sabbath, — one hundred and seventeen women, and eighty men. Satan generally has his wits about him; but last spring he so overstepped his bound in Killis as really to do service for Christ. For the past fifteen years, the Armenians have been building a very large and costly church, which was dedicated in May. As a finishing touch, above the altar was placed a picture of God. The Father, holding the world in his hand, is represented as the "Ancient of Days," with a long, white beard; the Son, standing beside him, as a young man; and the Spirit, as a dove hovering over them. After twenty years of Protestantism in Killis, this was too much even for Armenians; and several of the more enlightened at once declared they would not enter the church again as long as the picture remained. As a result, they come to our service for the present; and we hope they will find such food for their souls in God's word, that they can never again go back to a formal worship in an unknown tongue.

Killis was the point we had specially in mind in preparing the tobacco pledges; for almost every man in the village smokes, notwithstanding they are so poor that they can pay only half their pastor's salary, and but two-thirds of their school-expenses. The girls readily took the pledge; but, when we came to the boys, number one objected that he couldn't see that smoking was injurious to health. After a little instruction from the teacher and myself, he was convinced, and came forward and signed the pledge. Number two had "not considered the subject." Number three started to come forward, but, on being reminded that the pledge was for life, returned to his seat. Number one, forgetting all school-proprieties, immediately

commenced a private discussion with these two. Several then came forward and signed; but soon we found a little fellow of nine years, perhaps, who was "obliged to smoke on account of his eyes," and another who smoked "for his stomach's sake." Before we were through with these cases, numbers two and three, convinced by the eager arguments of number one, were ready to take the pledge. The boy with weak eyes went away from school that afternoon, declaring he would smoke; but the moral sentiment of the school had made a sudden rise, and was altogether too much for him. The one with the weak stomach was soon brought over by number one, his older brother; and then Master Weak-Eyes stood alone. The boys were victorious. The next morning his pipe was broken, his tobacco scattered to the winds; and he was put on probation for a week, before being allowed to sign the pledge.

After four days spent in Killis, we went to Eybez, situated in the lower part of the mountains, forty-five miles north-west from Killis. By nature it is a charming little nook, although the village is small. The Roman Catholics, ever present, have made large purchases, and are building up a school with foreign and native teachers. Protestantism commenced there twelve years ago; but there has been almost no growth. This has been owing principally to the smallness of the force we have been obliged to employ there. With one man, himself weak, acting as preacher and teacher, and with his uneducated, untrained wife, what fruit could be expected? I am ashamed to tell you in what state I found the school, especially as I had visited it twice, and endeavored to bring it up to a higher standard. This is the way we found it, — three grown-up young men, studying Arabo-Turkish, sat apart, chatting and laughing, and learning their lessons together. Five boys, using one borrowed book,

made another social group, learning arithmetic. A row of girls from five to twelve years of age sat along the wall, on the mats, none of whom could read fluently. In front of these was a row of little boys, several of them burdened with nothing but a shirt; and prominent among them were a pair of twins, looking exactly alike, bearing the ancient names, Jacob and Esau. These children went out or came in, whispered or talked aloud, as best suited their fancy, notwithstanding the professional "*soos*," ("silence") and the thumps of the ruler, which came quite regularly from the teacher.

However, there is a ray of hope for Eybez. An earnest young man had arrived to act as preacher; and we are just sending another to teach the school. Our little girl from Eybez is going from house to house during the long vacation, teaching the women to read. May the time soon come when we can send an earnest Christian woman to work in Eybez!

The village of Keller is a disagreeable little place, just up the first rise in the gorge of the mountains north of Eybez. It has very little water, almost no trees; and the high wind sweeping through the gorge keeps the dust so constantly flying, that ophthalmia is universal. There has never been a preacher in Keller; but, for a year or two past, an Armenian teacher, formerly a Protestant, has taught a school there, and read the Bible in Turkish to all who came to listen on the sabbath. A Protestant shoemaker from Killis has also resided there two years, and has followed up the readings with public and private discussion, till a spirit of inquiry was aroused. Two men are known as Protestants. They sat with us and with our steward, who is a Christian man, four hours on the sabbath, without rising, asking questions, and listening to Bible testimony. Neither of them could read; but they made a

great effort to remember the chapter and verse of each proof-text. During the three days and a half that we remained in this village, we held six meetings with the women, and three separate ones with the children. On the sabbath, the Armenian teacher invited me to "preach." I told him I would talk to the women and girls, while he preached to the men. His audience numbered about forty-nine, — thirty-six besides little ones.

Monday morning, July 28, we began to climb up, up, up, into the clouds. A ride of seven miles brought us to Hassan Beyli. The church was formed there in the autumn of 1867, and the pastor ordained about six months later. One of his most effective ways of doing good is visiting from house to house with his wife, and talking privately with people. His success in this direction so aroused the envy of the Armenians, that they tried last spring to enter into an agreement with him that neither party should give religious instruction outside of their respective places of worship; but, although the discussion ended in a beating of the pastor, no compromise was made.

One of our special errands here was to attend the examination of the school, which has been taught one year by the pastor's oldest daughter, and two years by his second daughter; both graduates of our seminary. As a result of these three years' labor, a class of five have graduated from the middle school course; having completed their books on arithmetic, geography, physiology, and grammar, and obtained considerable knowledge of Armenian. They read Turkish, both in the Armenian and Arabic character, and have had excellent Bible lessons. The younger scholars have also made good progress. They have no school-house, and so have met under a tree, in a booth, or, in winter, in a shed-like room, where the only attraction is a huge fireplace. The examination was held under a large walnut-

tree. A few boards had been arranged against the fence, and the blackboard and maps hung on them. In front of these was a long bench, on which sat fifteen girls and eight boys neatly dressed: a company of eighty or ninety spectators sat on the mats. Near the trunk of the tree was the teacher's table, with its vases of flowers and its bell. As for the rest, imagine any well-trained American school, — perfect obedience to the little bell, good recitations, excellent compositions, lively dialogues, and singing. I think I have not had such a *satisfied* feeling since I have been in Turkey. All the graduating class, three girls and two boys, expect to come to Aintab for further training.

The day after the examination closed, the teacher and her mother, with several others, accompanied us to Kishnez, a very pleasant village four miles from Hassan Beyli. Here there are no Protestants; and the people seemed as afraid of us as if we had been lepers or wild beasts. Hagop, a helper who was with us, took us to the booth of his cousin. She scowled, but spread a mat for us, and then turned to her weaving. After a little time of rest, and pleasant talk with her about her manner of weaving, we asked if she would not stop a little, and listen to God's word. "No," was the decided answer. "I don't believe your books," said another. "What do you believe?" — "The priest's books." — "Isn't the priest's book the Bible?" — "I don't know;" then, softening down a little, she added, "The four books are all true." — "What! do you accept the Koran?" The Moslems divide revelation into four parts, — the law, the prophets, the gospel, and the Koran.

They were so ignorant, it was very hard to find a place to begin; but gradually two or three gave very serious attention while we explained the way of salvation. One said, "It is a pity for you to waste your breath; for we won't be Prots." But another remarked sadly, "Of what

use is it for you to teach us a little, and then go away and leave us?" This brought down upon her a severe reproof from the mistress of the house.

In all the places above mentioned, except the last, we held from two to four meetings with the young people. About a hundred different ones listened, some for the first time, to a simple and practical explanation of their individual responsibility to God, of what constitutes a true Christian, and of the way in which they themselves can become true Christians. Some listened carelessly, some earnestly, a few tearfully. Oh, pray that the seed sown may bring forth at least its thirty-fold!

THE SOWER REJOICING.

MRS. S. M. SCHNEIDER.

READING in Miss Proctor's letter an account of the school-examination in Hassan Beyli, my thoughts recurred to a visit made in that village six years ago. My first exclamation was this, "Would that those scholars could have been photographed as I saw them at that time!" their appearance in barbarism forming a striking contrast with their present intelligent faces, neat dress, and gentle manners. Then, either nude or in filthy garments, they ran wild as the animals of their mountain homes. They little knew that their darkened minds and hearts saddened us even more than the sight of the vermin rioting on their persons, painfully disgusting as the sight was. Many of their parents had been highway robbers; and we were told, that, a few years previous, it would have required an armed band of fifty to have taken us in safety through those mountains.

Their animals shared the family room, entering the same door, and were separated only by a low temporary railing.

Toil and hard labor in the fields had obliterated all traces of intelligence from the faces of many of the women; although I saw some gentle, lovable ones standing in a dark corner, — there were no windows in their hovels, — waiting for their husbands to finish their meal before partaking of their own. These same women, deemed worthy of church-membership, but unaccustomed to equality of rights, did not approach the table of our Lord with their husbands until I brought them forward.

None of the women could read, and but one girl, whose name was Myream. Her mother brought her to us, saying, "I give my child first to the Lord, and then to you." I well remember our introduction to her in that half-cave, half-hovel, which furnished us shelter; the hill forming two sides of our home, and a rude stone wall the remainder. We took her to Aintab, and she has since finished a four-years' course in the female seminary.

No stretch of imagination then could have foreseen the present state of elevation attained by these same wild mountain boys and girls, studying their lessons in physiology and philosophy by torchlight. What hath not the gospel wrought!

CEYLON.

LETTER FROM MISS TOWNSHEND.

THOSE of our readers who remember Miss Townshend's pleasant account of the graduates of her school in the September number, 1873, will be glad to know more of their history.

"Maria Tunkum, one of the six girls who graduated at our school last term, is now teaching very successfully near

her father's house. She writes me, 'The committee visited my school, and praised it very highly. I ascribe all to the praise of God. Although I am here, my thoughts are much with you and the school. My ardent desire and prayer is, that God's blessing may constantly descend upon you. I know that they that wait on the Lord shall not want any good thing.' Julia Sinnatunkutchy is also teaching very successfully. Her pupils are very orderly, and remarkably well trained in singing. Two of the other graduates are teaching; and two are living Christian lives in more retired circumstances, but not less true to their God.

"At our last communion season, four of these graduates spent the sabbath with us. I was very anxious lest this re-union of old schoolmates on the sabbath should cause the day to be too much given up to unsuitable conversation. I was greatly pleased, and I must say surprised, that, of their own free will, the time was mostly spent in social prayer, and private conversation about their own experience. When we gathered in the evening prayer-meeting, every heart was glowing with unwonted love and fervor. It was a precious time.

"Last week we heard the sad news of the death of a girl whom we all loved very much. She was married and left us almost a year ago, expecting to teach on the frontier of the mission-work. She was very happy in the thought of going to labor for Christ; but the dear child was called to serve him in a manner very different from her hopes. She very soon contracted a malarial fever, and for nine months was very ill. She was patient and submissive to the last, though her sufferings were very great. She died a triumphant death, often saying, during the last week, 'I shall soon go to Jesus.' Her last words were in answer to the doctor's question, 'Yes, I am well now;' and in a moment she was gone.

“Perhaps some of our friends may remember Anna, who was married to a heathen against her will. I am sorry to say that she has yielded to the very untoward circumstances in which she was placed. She has been staying at her father’s house recently with her two little children. I now go to their house every sabbath afternoon to teach her and her two sisters. It is laboring under difficulties, however: indeed, the first time I went, I thought I could do nothing on account of the children. It seemed to be a patriarchal family; and children of all ages were constantly running about. The oldest sister’s boy would stay nowhere but in her lap; and both of Anna’s babies, one a year old and another two, clung to her all the time. By exchanging books and babies, we managed to have quite a lesson. Anna almost always joins us at these times: but her little ones never seem to leave her free for a moment; and, with poor health, I can hardly wonder that she has little or no interest in books. It is wonderful to see these young mothers, who have never been trained to self-control, so patient with their very troublesome children. They never show any weariness or anger, but seem to love them with all their hearts.”

MISSIONARY ITEMS.

MOVEMENT IN BITLIS.—In a letter dated Oct. 15, 1873, Miss Ely writes, —

“Two or three months since, there was a remarkable stir among the Armenians of this city. Fifty families at one time came forward and declared themselves Protestants. This movement caused great consternation among the Armenian rulers and ecclesiastics, who were the more vexed, because some of these new-comers were persons of

considerable ability and wealth. The chief ruler of the Armenians summoned some of the principal men, and inquired why they had left their religion. To this they gave prompt and straightforward answers. At length the ruler, out of patience with them for their persistent replies, sneeringly said, 'Ah! you have turned "Prot." for seven piastres,' alluding to the difference in the tax paid by the Protestants. This unjust thrust drew forth the words, 'We will become Jews, Jacobites, Greeks, Roman Catholics, Turks even; but never will we return to the Armenian religion again.'

"Quite a number of these new-comers are men who have been convinced of the truth for years; but they have not been bold enough to come out singly, or have been greatly persecuted whenever they have tried to do so. Since they formally avowed themselves as Protestants, — about three months ago, — very few have turned back; while those who remain are bringing others to join their ranks."

WORK BY THE WAYSIDE — Mrs. Chandler of Madura, India, in a recent letter, says, —

"Last month Mr. Chandler took the tent to Salevundan, thirteen miles from Madura, and I went with him for two days. I took one of the teachers and five of the larger girls with me; and we had a very good opportunity to work among the women. The teacher and girls, two together, went out, and were absent four hours. When they returned, they were all glowing with the delight they found in reading and singing to those who listened with eagerness. Later in the day the catechist's wife, by invitation, took me to the house of a goldsmith. His relatives were numerous; and all came in, though the place was close and small. Many gave good attention; and the next day I was sur-

prised to hear a careless girl repeating most of the commandments, remembering what I had said.

“On the sabbath we had services in the tent; and all the afternoon companies of women and children, as well as men, came to see us. In the evening a few high-caste men, who had manifested a haughty spirit during the day, called, and begged us to accept a few flowers and limes in token of appreciation of the trouble we had taken to visit them. Another high-caste man sent a deputation to invite me to visit the females of his household. May the Lord bless the seed sown!”

Our Work at Home.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM NOV. 18 TO DEC. 18.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.			
<i>Bath.</i> — “Little Rills,” Central Ch., Mrs. G. H. Palmer, Tr.,	\$10 00	<i>Chester.</i> — A Few Friends,	\$4 00
<i>Bingham.</i> — M. B. Burke,	50	<i>Claremont.</i> — “Merry Workers,”	50 00
<i>Deer Isle.</i> — Aux.,	10 00	<i>Francistown.</i> — Aux., Mrs. E. J. Donell, Treas.,	2 75
<i>Ellsworth.</i> — Prayer-Circle, Aux., Miss Phelps, Treas., \$6.50; “Young Reapers,” .50,	7 00	<i>Hampton.</i> — Aux., Miss O. W. Neal, Treas., add'l for pupil in Mrs. Edwards's school,	15 00
<i>East Sumner.</i> — Mrs. Amasa Loring,	1 00	<i>Hanover.</i> — Aux., Sarah F. Sanborn, Treas.,	38 00
<i>Houston.</i> — Miss Ingersoll,	1 00	<i>Jaffrey.</i> — Aux., Mary B. Fox, Treas.,	10 50
<i>South Freeport.</i> — Mrs. Hsley's S. S. Class,	3 00	<i>Nashua.</i> — Aux., Mrs. R. T. Smith, Treas., \$11.50; Pearl St. S. S., \$18.32; “Life and Light” Soc., \$15; Mrs. Wellman's family missionary box, \$1.31,	46 14
Total,	\$32 50	<i>New Ipswich.</i> — Aux., Mary C. Locke, Treas., of which \$25 to	
NEW HAMPSHIRE.			
<i>Campton.</i> — Aux., of which \$25 to const. L. M. Mrs. Eunice Bartlett,	\$32 45		

const. L. M. Mrs. Luey E.
Hartwell of the Foochow
Mission, \$34 00
Total, \$232 84

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., St. Alban's, Mrs. Giles Merrill, to const. L. M.'s Miss Mary Daniels, Mrs. E. A. Morse, Mrs. Geo. A. Merrill, Mrs. Geo. H. Fox, all of Rutland, \$100; Rutland, Aux., Miss Nancy Green, Tr., of which \$25 from Miss Julia Pease to const. herself L. M., \$126.15; Manchester, Aux., Miss Mary Bornes, Tr., to const. L. M. Mrs. S. R. Cushman, \$25; Burlington, Aux., Mrs. J. H. Worcester, Tr., of which \$25 from Mrs. Hervey Spencer to const. L. M. Mrs. Catherine F. Worcester, \$90, \$341 15
Benson.—Miss Juliette Kent, 2 00
Cambridge.—Mrs. Mary C. Turner, 5 00
North Craftsbury.—Mrs. D. W. Loomis, to const. L. M. Mrs. Jane Douglass, 25 00
Putney.—Miss Harriet A. Foster, \$2; Miss Fannie Baker, \$1, 3 00
Total, \$376 15

C. Home Building-Fund.

Vermont Branch.—Mrs. Joel B. Haven, \$100 00

MASSACHUSETTS.

Amherst.—Aux., Mrs. M. A. Allen, Treas., \$88 10
Athol.—Two Aged Friends, 50
Auburndale.—Aux., 12 00
Boston.—Mrs. J. C. Gordon, \$4; Miss Dicke, \$1; Mrs. H. B. Hooker, \$5; Park St. Ch., Miss Millett, \$1, 11 00
Boston Highlands.—Eliot Ch., by Mrs. R. Anderson, 10 00
Conway.—To const. L. M. Mrs. Arthur Shirley, Treas., 25 00
Dorchester.—Village Ch., Aux., towards support of pupil in Constantinople Home, 50 21
East Braintree.—Mrs. H. J. Holbrook, 3 00
East Middleboro'.—A Friend, 50
Grantville.—Sallie, Fannie, and Helen, 5 00
Groveland.—Sarah Tuttle, 5 00
Holbrook.—Aux., Miss Sarah J. Holbrook, Treas., \$25 of which by Mrs. E. N. Holbrook to

const. L. M. Miss Lizzie Bigelow; \$25 by Mrs. E. Everett Holbrook to const. L. M. Jennie Louise Holbrook, \$64 00
Holliston.—Aux., Mrs. F. F. Fisk, Treas., towards support of pupil in Miss Seymour's school, 10 00
Leominster.—Evan. Cong'l Ch., 10 50
Lincoln.—Aux., of which \$25 to const. L. M. Miss Maria Fiske, Weston, 27 00
Lowell.—Aux., Mrs. Geo. Stevens, Treas., to const. L. M. Mrs. Chas. D. Barrows, 25 00
Pepperill.—Cong'l Church, 50
Springfield.—"Little Helpers," Flora M. Castle, Sec'y, \$5; Memorial Ch., Mrs. Hooker's Bible Class, to support Myrium Talass, \$40; Amanda A. Hooker, \$1; Mrs. David P. Smith, to const. L. M. Mrs. Edw. A. Reed, \$25, 71 00
South Weymouth.—Aux., towards support of pupil in Miss Townshend's school, Ceylon, 15 00
Taunton, East.—Ladies of Cong'l Church, 6 00
Westfield.—Ladies of Cong'l Ch. and Soc., of which \$25 from Mrs. Mary E. Richardson to const. herself L. M., 127 00
Westboro'.—"Willing Helpers," proceeds of fair, of which \$50 to const. L. M.'s Mrs. Hattie F. De Forrest, Miss Louisa S. Rice, \$60 for two pupils in Miss Townshend's school, Ceylon, 110 00
Weymouth and Braintree.—Aux., Mrs. H. M. Rhines, Treas., add'l, 12 50
Winchendon.—Mrs. S. I. Hall, Treas., towards salary of Miss Noyes, Constantinople, 100 00
Winchester.—Aux., Miss Elizabeth D. Chapin, Treas., add'l towards salary of Miss Powers, 30 00
Total, \$818 81

C. Home Building-Fund.

Boston.—Mrs. J. S. Ambrose, \$25; Mrs. D. T. Coit, \$25, \$50 00

CONNECTICUT.

Burnside.—M. Janette Elmore, \$1 50
Columbia.—Ladies of Cong. Ch., 5 00
Hartford.—Aux., Mrs. J. W. Jewett, Treas., Wethersford Ave. S. S., for support of Bible Reader, \$36; Centre Ch., of which \$25 from Mrs. L.

Root to const. L. M. Mrs. S. B. Capron, and \$25 from a Friend to const. L. M. Mrs. H. P. Stearns, \$246; Fourth Ch., \$9 20; Pearl St. Ch., of which \$25 from Mrs. E. A. Hubbard, to const. L. M. Miss Sarah F. Spencer, \$131; with prev. contri. for the salary of Miss Townshend, Ceylon, \$422 20

Huntington.—Miss O. G. Beard, 50

New Haven.—Mrs. M. A. T. Armstrong, 10 00

New Haven Branch.—Miss Henrietta W. Hubbard, Treas., Receipts from Sept. 29 to Dec. 15, — Birmingham, Aux., Miss E. K. Hawley, Tr., to support two pupils, one in Mrs. Chandler's sch., and one in Mrs. Edwards's sch., \$60; Bridgeport, Aux., Mrs. Edward Sterling, Tr., balance of Miss Andrews's salary, of which \$25 from Mrs. Alex. Hawley to const. herself L. M., and \$25 from Mr. S. C. Kingman to const. L. M. Mrs. Emily Kingman, \$215; Mission-Circle, "Willing Workers," Miss E. A. McGrath, Tr., \$30 for pupil in Mrs. Chandler's sch., and \$30 for pupil in Mrs. Edwards's sch.; Cheshire, Aux., Miss H. E. Calhoun, Tr., towards support of Samathanum, Bible Reader, Madura, \$6; Colebrook, Aux., Mrs. Henry Russell, Tr., towards support of Horepsima, B. R., Marsovan, \$10; East Haven, Aux., Mrs. Ellsworth Thompson, Tr., of which \$4 from Mission-Circle, "Little Workers," to complete support of pupil, \$56.81; Easton, Aux., Mrs. Lewey Griswold, Tr., 12.61; Fair Haven, 1st Ch., Aux., Mrs. Willis Hemingway, Tr., of which \$25 from Mrs. Hemingway to const. herself L. M., and \$6 from "Pearl Seekers," Miss H. Higgins, Tr., \$98; Meriden, 1st Ch., Aux., "Cheerful Givers," to support pupil at Harpoot, \$30; Centre Ch., Aux., Mrs. F. T. Ives, \$10.96; New Milford, Aux., Miss C. C. Mygatt, Tr., towards payment of one-half Mrs. Edwards's salary, of which \$25 from Mrs. Ives to const. L. M. Miss Lottie B. Bennett, \$25 to const. L. M. Miss Agnes Beach, \$185.31; New Haven, Centre

Ch., Aux., Miss S. L. Bradley, Tr., of which \$40 from Mrs. Julia Dickerman to support pupil in Miss Fritchler's sch., \$25 from Mrs. and Miss Apthorp, \$10, from Mrs. Wooster Hotchkiss, \$5 from Mrs. H. C. Kingsley, towards support of Zahouhi, B. R., Marsovan, \$10 from Mrs. E. C. Scranton, towards support of Geranaperahasen, B. R., Madura, \$25 from Mrs. S. Wells Williams, Pekin, China, to const. L. M. Miss C. E. Chandler; Church of the Redeemer, Aux., Mrs. W. H. Fairchild, Tr., \$72.36; College St. Ch., Aux., Mrs. W. R. Guernsey, Tr., of which \$75 from Ch. and S. S., to support Exapet, B. R., Marsovan, "Cheerful Workers," Miss M. Bryan, Tr., \$30 for pupil in Mrs. Edwards's sch., \$35 private donation to support theol. student, Marsovan Sem'y, \$143; Davenport Ch., Aux., Mrs. F. W. Parder, Tr., of which \$40 from S. S. to support pupil in Miss Fritchler's sch., \$70; Howard Ave. Ch., Aux., Mrs. E. S. Minor, Tr., \$56.75; North Ch., Aux., Mrs. A. McAlister, Tr., of which \$10 from Mrs. Richard Rice, towards support of Guanaperahasen, B. R., Madura, \$70, from "Silver Bells," to support pupil in Miss Fritchler's sch. for two years, \$153.50; Temple St. Ch., Aux., Mrs. Hubbard Beebe, Tr., of which \$27 from Mrs. Wm. A. Ives, towards support of pupil in Miss Fritchler's sch., \$106; Yale College Ch., Aux., Miss A. Thacher, Tr., of which \$10 each from Mrs. Prichard and Mrs. Woolsey, \$5 from Mrs. S. I. Stilliman and Mrs. Dana, for support of Zahouhi B. R., Marsovan, \$149; New Preston, Aux., Miss Ellen M. Averill, Tr., to balance of support of pupil in Mrs. Chandler's sch., \$2.15; Northford, Aux., Mrs. E. B. M. Page, Tr., \$28 65; Oak Hill Sem'y, Aux., West Haven, Mrs. E. W. Atwater, Tr., to const. L. M. Mrs. W. S. Wright, \$25; Westbrook, Aux., Mrs. Elizabeth Kimball, Tr., of which \$40 for pupil in Miss Payson's sch., \$25 from Mrs. Reuben Stannard to

const. herself L. M., and towards support of pupil in Mrs. Chandler's sch.; West Haven, Aux., Mrs. H. L. Pect, Tr., of which \$25 to const. L. M. Mrs. R. Q. Brown, \$42.50; Mrs. Wadsworth, Trinity Ch., New Haven, \$1; Mrs. Betsey Norton, Troy, N.Y., \$2; private donations, \$35, \$2,015 53

Norwich Town. — Lathrop Memorial Soc., Miss Wm. R. Potter, Treas., with prev. contri. for the support of Bible Reader in the Maharatta Mission, 15 20

South Britain. — J. H. Platt, 1 00

West Killingly. — Mrs. Geo. Danielson, 50

Whitneyville. — Cong'l Church, 4 00

Total, \$2,475 23

C. Home Building-Fund.

Hartford. — Aux., South Ch., by Mrs. Chas. Smith, \$10 00

New Haven Branch. — Bridgeport, "Willing Workers," \$100; Fair Haven, 1st Ch., Aux., Mrs. Wm. J. Morris, to const. L. M.'s herself, Mrs. Lyman Woodward, Mrs. Eliza R. Fowler, Miss L. Isabella Woodward, \$100; New Haven, 3d Ch., Aux., Mrs. R. S. Chidsey, \$5; Plymouth, Aux., Mrs. Horace Fenn, Tr., \$5.50; Mrs. John Benjamin, \$3.60, 214 40

NEW YORK.

Clinton. — Mary D. Williams, \$1 75

Franklin. — Aux., Mrs. L. A. Smith, Treas., to const. L. M.'s Mrs. A. S. Chamberlain, Mrs. M. P. McKoon, 50 00

Fredonia. — Mrs. Susan A. Gilbert, \$1; Miss Betsy Nichols, \$1; Miss Mattie Fairman, \$2, Miss Martha L. Stevens, \$5, 9 00

Syracuse. — F. S. Britton, \$2 00

Whitney's Point. — Aux., 6 45

Total, \$69 20

OHIO.

Portsmouth. — S. S., by P. B. Gaylord, toward support of pupil in Harpoot, \$30 00

Wellington. — 1st Cong'l Ch., 2 00

Windham. — Young Ladies' Mission Band, balance of half salary of Miss Sarah A. Closson, 90 50

Total, \$122 50

MINNESOTA.

Chatfield. — Pres. S.S., towards support of Gila, in Mrs. Bissel's sch., Ahmednugur, \$22 00

Total, \$22 00

KANSAS.

Junction City. — Mrs. S. Jacobus, \$5 00

Total, \$5 00

CANADA.

Montreal. — W. D., \$1 00

Total, \$1 00

Subscriptions, \$4,155 23

C. Home Building-Fund, 374 40

"Life and Light," 727 30

"Echoes," 44 50

Bound Vols., 4 75

Weekly Pledge, 2 91

Interest on Baldwin Fund, 450 00

Total, \$5,759 09

[We acknowledge, also, the receipt of a box of useful articles for our Dakota Home, from the Young Ladies' Missionary Society in Braintree, Mass., valued at \$16.50,

MISS EMMA CARRUTH, ASSISTANT TREASURER.

Miss Carrie M. Strong, recently appointed by the Woman's Board to the Mission in Mexico, left New York for Monterey, Dec. 12, 1873, in company with Mr. and Mrs. E. P. Herrick.

Mrs. Cora Welch Tomson arrived in Constantinople the last week in November.

In Memoriam.

MRS. GEORGE GOULD.

BY MRS. DR. ANDERSON.

THE heart and the pen almost refuse to record so soon the death of another member of our Board. Perhaps it will soften the sorrow if we change the language, and say, instead, that on Saturday, Dec. 20, our heavenly Father called our beloved secretary, Mrs. George Gould, to a higher service in that bright world where there is no more weariness, sickness, or death. To her all is gain; to us the loss is great. She has been with us from the beginning, and was always hopeful, earnest, and devoted.

It was not necessary to kindle her zeal for missionary work when the Woman's Board was formed: she had devoted herself to that work years before. On the mountains of Lebanon she had shown that devotion in her early labors for the daughters of that land; and, though called by Providence to return to her home, she lost none of her love for the missionary cause. She entered upon her duties as secretary of this Board with the same quiet decision that was manifested in her going abroad.

She was never more enthusiastic in this work than at the last meeting she attended, — early in September. Her heart seemed to glow with interest; there was an unwonted ardor in her expressions; and thus we remember her as giving her last loving smile to cheer us in our work.

How many will remember the pleasant tones of her voice, as, at our meetings, she read or told us of the success or trials of missionary life! and how many will miss her letters of encouragement and sympathy! for she held the pen of a ready writer, and from experience knew how to meet the wants of her missionary sisters. There was a sort of sunshine in her friendship; and her earnest expressions of affection called forth a response in other hearts.

Not only in the missionary work, but in all departments of benevolent labor that came within her influence, will she be missed; for she was ready to aid in every good work.

Many hearts will be stricken as tidings of her death shall spread, not only in this, but in other lands. In our sorrow let us remember that her life-work was planned by infinite wisdom; and precious in the sight of the Lord is the death of his saints. Then cometh the crown of life that fadeth not away.



CHINA.

EXTRACT OF A LETTER FROM MISS CHAPIN.

PERING, May, 1873.

MY DEAR FRIEND, — . . . Since writing you last, our Annual Mission Meeting has been held. Our meeting was very pleasant, unusually harmonious, and consequently unusually short. Our ladies' prayer-meetings — held daily from twelve to one o'clock — we all enjoyed, they seemed to draw us so near to one another. Before we separated, a schedule of subjects for daily prayer was made out, which we all intend to follow during the year. It will be a bond of union between us to know that we are day by day pleading for the same objects; and I trust, too, we may bring down the answer promised when "two or three *agree* as touching any thing they shall ask." I will send you a list of the subjects; and, if you and other ladies of the Board feel disposed to join our concert of prayer, we shall be most happy to have it so.

Subjects of prayer during the years 1873-1874: —

Sabbath. — Prayer for blessings on the labors of the day and on the multitudes yet unreached by the truth.

Monday. — Missionaries and their children.

Tuesday. — Those who bear, or once have borne, the name of Christ; also their families.

Wednesday. — Children under Christian instruction.

Thursday. — Native helpers, and those in training for Christian work.

Friday. — Especial work for women.

Saturday. — Those in our employ and under our personal influence.

INDIA.

LETTER FROM MISS TAYLOR.

THIS year I can report one new thing, which is, that five or six girls were brought to me by their parents, without any solicitation from me. It still remains to be seen how many of them will return for another year. If they should all return, I shall feel encouraged to think that the school has had an influence upon the people in respect to the education of their daughters.

Two girls, sixteen or seventeen years of age, the daughters of catechists, were regularly dismissed at the end of last term, after being in the school three years. Of these, one did not know even her letters, and the others could only spell words of one syllable, when they were taken into the school. When this is the case, I find it necessary for them to remain that length of time to become fluent and intelligent readers, and to acquire strength to resist the influence of unfavorable circumstances at home. Aside from a knowledge of the elements of arithmetic, grammar, reading, writing, and spelling, they have studied thoroughly, "Line upon Line," the life of Christ, the parables and miracles, and to Joshua in the Old Testament, omitting all that is not narrative. They are both church-members, and, I think, truly Christians. I only insist

upon one thing to their parents; and that is, that they give them in marriage only to *Christian* men who can read.

I am very careful not to have them form habits which shall unfit them for their sphere of life. Only two warm meals a day are given them, from which such as choose to do so save some for a third. One of these is of rice, to economize time; and the other, of the most wholesome of the common grains, which they prepare themselves by pounding it. Their cloths are of the coarsest, and worn as long as they can be mended. The four large girls, assisted each by two smaller ones, formed four circles, which, in turn, did the entire cooking for a school of forty. The floor of the girls' school is of mud, and twice a week is rubbed by them, according to their custom, with a peculiar substance for preserving and cleansing it. The boys wash the floor of their schoolhouse with water once a week.

The government examination took place in March; and the school received a grant of 147 rupees. Twenty-eight were examined in three standards. The class of seven boys, belonging to the third standard, I intend to keep to complete the fourth. It is desirable that the intelligent boys who have been in the school some time be retained on account of their influence upon the new ones. Six from this advanced class, at the urgent request of their parents, — who pay double fees, — are studying English. There are three boys, fourteen or fifteen years of age, who have been with me almost since the beginning. These take the oversight of the work, the care of the books and of the younger boys. With the exception of two boys, who, with Mr. Herrick's approval, were sent to Dr. Tracy's school at Tirupvanum, all others have returned to their villages, after being with us two or three years.

TURKEY.

LETTER FROM MISS PARSONS.

THIS sprightly letter is the first that has appeared in "Life and Light" from one of our new missionaries.

BAGHCHEJUK, Sept. 1, 1873.

Three months have already passed since I reached home, and yet I have let duties and pleasures steal the time without my writing.

After a delightful trip of two months, we sailed down the Bosphorus; and then the sights began to look familiar. I tried to feel like a missionary just coming out to work among a strange people; but the sight of the *hamars* (porters) quarrelling for the baggage, and the long graceful boats swarming like so many bees around a sweet flower, and Constantinople itself towering upon all sides, only made me realize that I had reached my old Turkish home; while the five years that I had been away seemed like a pleasant dream.

When I arrived in Baghchejuk, I was very cordially received by every one. It was a sight, Sunday, as I shook hands at the close of meeting; and the crowd that followed me in the streets! They seemed really glad to see me back; and they requested me to stay, and not run away again.

But, oh, what streets we have to go through! There is no name for the disagreeable, sticky mud and odors, and the close old houses, — the streets so narrow, sometimes, that two holding hands can easily reach across.

And these natives enjoy sitting in such streets rather than in their houses. It is with a good deal of risk that we pass by without running over or knocking down some little child, — poor ragged-looking things, but pretty:

indeed, some are handsome. You talk to them about better ways, they say, "Yes, we are not doing right;" but that is all. The street-doors are always open, and a group of women and girls are seated on the doorsill or outside, sometimes on a rug, but generally on the bare ground; some spinning, but the majority talking or staring with hands folded. Nearly every one has a child on her lap, and one or two playing in the mud. Our passing affords them a topic for conversation. Every thing we have on is criticised. At times the streets fairly seem crowded with people. The men spend their time in the coffee-shops.

There are no gardens in the village; but outside are extensive mulberry-gardens and vineyards. Every summer we are invited to spend a day in one and another vineyard, and enjoy the beautiful grapes.

Our school has begun to-day under Miss Farnham's superintendence. There are no desks now; but we hope to receive some from Boston soon. When they come, we expect to have a grand schoolroom. We have a handsome set of maps, a long blackboard extending half across the room, — which is twenty-nine by thirty feet, — a good organ which a Sunday school in Morristown kindly sent us, a clock with a strong voice, and a hundred-and-eighty-pound bell overhead. We hope it will stir up the people to go to work and *do something*, and not spend their time in ignorance and shameful poverty. The time *will* come; but it "may be long on the way."

The school began with sixteen. There are three boarders: we expect six. The people have been looking forward to this, and seemed anxious to have their daughters come.

In about two weeks I go to the Home in Constantinople to give my "two mites" towards helping the teachers there, as Miss E. Richardson does not return next year.

WHO CAN FILL THE HOUSE AT THE LEAST
EXPENSE?

A TAMIL STORY.

[Translated by Miss Pollock.]

A CERTAIN man who had accumulated the sum of thirty-five thousand rupees, when he knew that the time of his death drew near, called to him his two sons. Having given each of them five cash, he said, "I will give my wealth to the one who will expend that money so as to fill the house." The elder brother took his five cash, and having bought the dried stalks of the sugar-cane, and other cheap trash, tossed it into the house, and began to spread it out. But the younger bought a wax taper, lighted it, and placed it where the light would fill the house. The father, seeing this, willed his riches to the younger. "The wiser will be the greater."

The moral we draw from it is, that light always costs less, materially, morally, and spiritually, than darkness. And "Life and Light" costs less than any fashionable magazine you can introduce into your home. Will you not send it to a friend?

Home Department.

A FEW QUESTIONS.

WHEN this comes into your homes, the week of prayer will have come and gone. Your own little Evangelical Alliance will have met, and Jesus will have met with you. While your own hearts have been warmed and melted by the influences of that week, which has become to us the be-

ginning of months, have you remembered those who have no week of prayer? Have you thought upon assemblies into which Jesus is never *asked* to come, and where they cannot ask him, because they see him not nor know him? Have you thought how he stands beside them, unseen, unfelt, but sorrowing? how he waits for his children to make him known, that he may succor those for whom his soul travailed?

Have you read well the lessons of the year that is past? Have you remembered that it is another golden apple plucked from the tree of your life, and laid away in the Master's storehouse? Was it a well-ripened fruit? Was it sweet to the core with the love of God, and mellow with the love of souls? or was it sour and bitter with petty envyings and strifes? Was it gnarled by ignoble motives, and shrivelled by selfishness? Have you done all that you could? and have you done it out of the fullness of your love for Christ?

“SHE hath done what she thought she couldn't,” said Mrs. Freeland at Racine; and she gave us a kernel of thought as rich as a Brazil-nut. The invigorating power of earnest effort, the strength that is born of a great purpose, the development of unsuspected power, and the rousing of latent enthusiasm, are all suggested. To know that we shall meet indifference, and yet try to awaken interest; to know that some will be jealous, yet ignore it for Christ's sake; to know we are criticised, and, bitterest of all, to know that the criticisms are just, and still go on,—these things are an education in themselves. To make mistakes, to fail, to suffer mortifications, to feel our own deficiencies in all their length and breadth, and yet do our little best, is a *bitter* draught, but a strengthening one. The eye

learns to discern more clearly the footsteps of Christ; the feet walk in them more firmly; the hands grow strong; and the heart leans more trustingly on God. One of the best of England's lady-writers says, "If you want to *learn* to do good, *do* good."

There is, too, a little under-note of joy and triumph in that opening sentence. She has faced the prejudices of others, and has overcome. She has done battle with her own shrinking and self-distrust and fears and tremblings, and come off victor. She rejoices not only in things already done, but in the consciousness of power to do more; not only in results which outwardly appear, but in the unseen approval of her Master.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM NOV. 15 TO DEC. 15, 1873.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.	WISCONSIN.
<i>Tullmadge.</i> —Aux., Mrs. M. C.	<i>Baraboo.</i> —Mrs. A. A. Avery.
<i>Ashman,</i> Treas., \$7 80	to constitute herself a L. M., \$25 00
Total, \$7 80	<i>Depere.</i> —Aux., Mrs. H. J.
	<i>Wheeler,</i> Treas., 7 35
INDIANA.	<i>Green Bay.</i> —S. S. of Pres. Ch.,
<i>Indianapolis.</i> —"May-Flower,"	for the Bridgman sch at Pekin, 40 00
by M. S. Whitehead, \$4 00	<i>Janesville.</i> —Wright Mission
Total, \$4 00	Band, to const. Miss Ella J.
	<i>Cutting</i> a L. M., 25 00
MICHIGAN.	<i>Ripon.</i> —Aux., to constitute Mrs.
<i>East Tawas.</i> —Aux., Miss Anna	<i>Elisabeth Clark</i> a L. M., Mrs.
<i>Hickes,</i> Treas., \$17 00	<i>M. M. Clark,</i> Treas., 25 00
<i>Royal Oak.</i> —Aux., Mrs. E. M.	Total, \$122 35
<i>Porter,</i> Pres., 2 50	NEW YORK.
Total, 19 50	<i>Angola.</i> —Aux., for Mrs. Ada
	<i>Claghorn Walker's</i> salary, Mrs.
ILLINOIS.	<i>G. W. Vining,</i> Treas., \$6 00
<i>Dover.</i> —Aux., Mrs. M. M. Al-	Proceeds of the sale of Chinese
<i>len,</i> Treas., \$15 00	flowers given to the W. B. M.
<i>Peru.</i> —Aux., Mrs. E. M. Brew-	I. by Mrs. Williams of Kal-
<i>ster,</i> Treas., 10 17	<i>gau, N. China,</i> \$57 00
Total, \$25 17	Total, \$241 80
	EVANSTON, Dec. 15, 1873.



GO PREACH
THE GOSPEL TO
EVERY CREATURE

HOLY BIBLE

ECHOES
FROM
LIFE AND LIGHT.

FEB.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1874.

DOGS WON.

FROM THE HARPOOT NEWS.



IZMISHIN, a village about ten miles west of Harpoot, is notorious for the number, size, and fierceness of its dogs. Woe to the stranger who enters one of their mud-built homes with no friend of the dogs to give him an introduction, or a stout cudgel in hand for self-defence.

But the wife of the Protestant preacher there has discovered a new way of managing dogs. Filling her pockets with bread when going abroad, she began from the first to give each dog a crumb, and so, by degrees, won her way from house to house; till at length all the canine race recognize Shimone as their friend. And, better still, some of their mistresses, once more hostile even than their dogs, have begun to welcome her as one bringing them the bread of life.

Would it not be well for Christian workers elsewhere to learn wisdom of this woman?



WOMAN IN INDIA.

BY MRS. CAPROÑ.

THESE women are near the door of a missionary's house or the station church. When they return home, they will let the end of the long mantle which is wound so prettily about the form fall from the head; and it will be brought around under the right arm, and tucked in at the waist, leaving the arm uncovered. This mantle, or "cloth" as we call it in India, is from eight to twelve yards long, and is generally the only garment worn. Some of the women like to wear short-sleeve jackets and skirts made from bright calico. Even then "the cloth" is also worn. These in the picture, with the broad, bright border and stripes, are probably nice cloths.

All Hindu women are fond of jewelry; and finger-rings, toe-rings, anklets, bracelets, necklaces, nose-jewels, and ear-rings, are made from lead, brass, silver, and gold, according to the means of the wearer. Bracelets are also made of large coral beads and sealing-wax. The sealing-wax is of various hues, and ornamented with brilliant tinşel. Slender bracelets of spun glass, often ten or twelve on each arm, are also worn. Necklaces of glass beads are common; and sometimes five or six are seen upon the neck.

The faces of the Hindu women are often pleasing. The mark on the forehead is in India ink, and was made when these women were infants, and is a badge of heathenism. On the foreheads of heathen women, this straight mark is often of red paint. It indicates that the woman is a worshipper of the idol Vishnu; while a red dot, like a wafer, shows that she worships the idol Siva.

We need not be in doubt about these women as to whether they are idol-worshippers or not; for the book set-

ties the question. But, unfortunately, the mark remains indelible, like the tattooing which foolish boys sometimes put upon their arms.

Many women in India are now learning to read; and the Bible in their hands, which they can read for themselves, is a bright light to lead them toward heaven. I once heard a woman pray, "I thank thee, heavenly Father, that I can read. However poor I may become, no one can take away from me the wealth of having learned to read."

Dear little reader, if there is any question on this picture, which you would like to ask, write to Echoes, and you shall have an answer.

[FOR THE LITTLE GIRLS.]

FATIMA.

BY MISS PROCTOR.

I HAVE just returned from Aleppo, one of the out-stations near my home, in Aintab, Turkey; and in my journey I saw many things that made me thank God for my happy childhood's home.

Just this side of Aleppo, we crossed a very wide plain, where, for thirty-five miles, there was not a stone or bush large enough for the least one of you to hide behind. On this plain are a great many villages; and we spent the night at one of the best of them, and at one of the best houses to be found. The yard, as I entered it, looked precisely like a barn-yard. On one side were the stables and a guest-room, which had no window: on the other side was the house, — a very long, one-story building, with only one window, with a broad shutter, and no glass.

While a place was being prepared for us, a bright-eyed

little girl of eight or nine was examining my muff and tip-pet, and other clothing, asking in Arabic, "What's this?" and "What's that?" Although inquisitive, she was not rude, and I tried to talk with her; but she answered in Arabic that she did not know Turkish, and, as I couldn't speak Arabic, we didn't say much to each other. She told me, however, that her name was Fatima. When her father came, we asked him how many children he had; and he said, "Three." We looked surprised; for there were three little boys playing about, and here was Fatima, and two girls older. "Oh!" said he, "I have three girls besides." You see, he didn't count the girls.

Fatima's home looked very nice in the inside, for a village house, as they had white-washed the walls throughout; but there were no mats on the earth-floor, no chairs, no tables, no books. The family spread down some rugs at one end of the room, put their beds on them, and all slept together. Fatima's father asked a good many questions about my school; and at last I said to him, "Won't you send Fatima? She looks very bright." — "Oh!" said he, "she is very satanic;" by which he meant about the same as if your father should say, "Oh! she is wide awake, and full of mischief."

On our return we stopped there again; and in the morning I amused myself with watching the family while our animals were being loaded. The father took the two-years-old boy, and sat down with us; and I noticed that every now and then he would kiss the child's dirty face. The mother took her work, and sat on the ground in the sunshine to sew. Fatima and the little boys were playing with a smooth stick; and I was very glad to see that she was very kind to her brothers. The parents, too, spoke kindly to the children usually; and, when we paid him, the father gave each of the boys a five-para piece, — about hal a cent.

I think, on the whole, that I never saw so pleasant and happy a family in any of the Mussulman villages I have passed through; yet we said to each other as we passed out of the yard, "What a life to live!"

Who of you would be willing to exchange homes, even with Fatima?

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

- MAINE. — *Bath*. — "Little Rills," \$10.00.
Ellsworth. — "Prayer Circle," Aux., 6.50; "Young Reapers," .50.
- NEW HAMPSHIRE. — *Claremont*. — "Merry Workers," \$50.00.
Nashua. — "Life and Light Society," \$15.00.
- MASSACHUSETTS. — *Springfield*. — "Little Helpers," Flora M. Castle, sec., \$5.00.
Grantville. — Sallie, Fannie, and Helen, \$5.00.
Westborough. — "Willing Helpers," 110.00.
- CONNECTICUT. — *New Haven Branch*. — *Bridgeport*. — "Willing Workers," \$160.00.
Meriden. — "Cheerful Givers," \$30.00.
East Haven. — "Little Workers," \$56.81.
Fair Haven. — First Church, "Pearl Seekers," \$6,00.
New Haven. — College-street Church, "Cheerful Workers," \$30.00; North Church, "Silver Bells," \$70.00.
- INDIANA. — *Indianapolis*. — "May Flowers," \$4.00.
- WISCONSIN. — *Janesville*. — Wright Mission Band, \$25.00.

LITTLE BESSIE.

BY MISS MIRON WINSLOW.

LITTLE BESSIE was early put into the missionary work. When two weeks old she was made a life-member of the Woman's Board by her grandmamma; and, when three

months old, she was made a life-member of the American Board by her mamma.

She is now a very lively little girl, and has begun to do her own mission-work. On her third birthday she brought to the Woman's Board a thank-offering of three dollars, — one dollar for each year of her life. She said quite distinctly, "This is for the poor heathen children." A money-box was given her; and for several months she has been collecting pennies in it for these children. On sabbath morning, immediately after family prayer, she takes the box to each member of the household to get "a money." Bessie never forgets the day, or to come around with her box, though the contributors often have to slip out of the room to bring their forgotten pennies.

Bessie likes to put each piece into the box herself; but, before doing so, she takes it quite cannily between her thumb and forefinger, turning it over as though carefully examining each side. If the cent or five-cent piece is bright and new, her eye sparkles with pleasure as she says, "This is a nice, clean money." She thinks her work not done until she has seen her mamma write on the under-side of the box the sum given, and return the same to its place. Her little doll named Alice has lately been counted in the family circle, since Bessie said with an emphasis, "Oh! Alice must give a cent too."

The birthdays, the Christmas and New-Year's Days, are adding dolls to the circle. They will all duly become contributors to the Woman's Board of Missions. When moneys, as little Bessie calls them, are given to her during the week, they are saved for the box on the following sabbath-day. The time taken by this young collector is a very few minutes, and the moneys are very little moneys gathered by a very little girl.

When you, dear children, look at the grand rivers and

the smaller streams that refresh the earth, and make it bring forth the beautiful flowers and fruits, you will remember that many little streams make the larger ones, and each one can be traced to beginnings as small as these few minutes and these little moneys.

CROSSWORD ENIGMA.

I AM composed of twenty-four letters.

My first is in *time*.

My second is in *hour*.

My third is in *rhyme*.

My fourth is in *flower*.

My fifth is in *roam*.

My sixth is in *wall*.

My seventh is in *home*.

My eighth is in *fall*.

My ninth is in *light*.

My tenth is in *hand*.

My eleventh is in *write*.

My twelfth is in *land*.

My thirteenth is in *love*.

My fourteenth is in *strive*.

My fifteenth is in *dove*.

My sixteenth is in *drive*.

My seventeenth is in *send*.

My eighteenth is in *pour*.

My nineteenth is in *rend*.

My twentieth is in *roar*.

My twenty-first is in *fair*.

My twenty-second is in *fear*.

My twenty-third is in *care*.

My twenty-fourth is in *near*.

My whole is in the nineteenth Psalm.

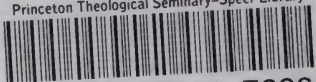
WE have received additional answers to the enigma in the November number from N. M. and N. W., Montclair, N.J.; F. L. B., Ludlow, Mass.; L. L., Hartford, Conn.; and E. R. T., Bedford, N.H.

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Life and Light for Woman

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